/222 cont./

*301 painted and covered with rolls of wax, which apparently is supposed to represent such a painted lip-plug (Pl. 45, Ill. 7).

*301 184 This sequence was precisely observed everywhere. Only in the first village near Leopoldina were deviations found. Here the boy, as /223/ has just been mentioned, wore a wooden lamella, and later a wooden button, like his older brother and the [177] father. This family was civilized; they hesitated to walk around with long plugs in front of the Brazilians. On the whole, long [152] plugs are regarded as a sign of vanity, which is why older people, for example, can never wear them without making themselves ridiculous. The young people in the first village felt too superior to their savage fellow-tribesmen to wear such ridiculous things; hence they contented themselves with the dignified button of the old people.

*301 [324] The stone lip-plugs (mănă dĕlĕ; mănă = stone, mănădĕrĕzo = rock crystal) are a special kind. They are cut to shape out of quartz, rock crystal, or /Ills. 61-63 appear here/ alabaster and then smoothed so that they look as though they were polished. The mouthpiece is greatly widened; the lower end runs out into a thickening (Ill. 62). Such lip plugs are worn only by unmarried men and only at special festivities. When they marry, they give it to a young relative. Since the stone lip-plugs are very thick, the lip hole must first be enlarged. This is done by the insertion of ever thicker wooden plugs. I saw only one specimen of such a lip plug, and, to be sure, in the south horde, but could not acquire it. I learned about a second specimen /224/ in the south [439] horde only long after we had left the village. They are not made by Karajá, but by the Tapirapé, with whom the Karajá of the [438] north horde barter for them. Those of the south horde again buy [435] them from those of the north horde, the price then allegedly amounting to a canoe, an ax, a pot, and a bush knife. In other words, they are very expensive and are therefore, and because they are very fragile, cautiously handled and kept carefully [48] wrapped in cloth. At the present time, when the Karajá have a feud with the Tapirapé and are therefore no longer able to buy stone lip-plugs, their value has naturally increased many times over.

/281 cont./

824 Most of all, the Indian exploits the vegetable kingdom, and here he has also gone over to the cultivation of plants useful to him. He already has at his disposal, of course, many useful wild plants in the way of trees (leaf trees, palms), shrubs, varieties of cane, etc.

Almost all parts of the plants are utilized, in each case, of course, only certain ones: wood, bark, leaves, stem, bast, [241] blossom. Of plants whose fruits are used technically, the following are planted: /282/ gourds, cotton, urucú. The gluing ma- [314] terials, with the exception of wax, are taken exclusively from plant resins.

●324 412 In the following, the processing and utilization of the individual raw materials will be described.

D. Stones are used above all as stone axes. The material for them is chiefly granular diabase or diorite. Nothing is known about how they are made. At the present time they serve only as striking stones for the preparation of bark cloth and for cracking nuts. Apparently they all come from the Rio Tapirapé, as well as from the mountains north of it, and are perhaps not even made by the Karajá themselves, but acquired from the Tapirapé through trade. In shape, there are flat axes and axes with a shaft groove (Ills. 100-102). As a nutcracker I found a stone apparatus consisting of stone base and small hammer, which, in shape, is quite peculiarly suited for this. Through long use a smooth, round hollow was produced in the slightly convex striking surface of the hammer (Ill. 99). Such stones are said to come from the cachoeira /cataract/ near St. Maria. The small stone knives which are used for tattooing are made anew each time out of the flint rubble of the sandbanks by splitting the flint with a stone or iron ax and using the sharpest splinters without any further treatment (Ill. 52b). Nothing is known about the making of the long stone lip plugs (Ill. 62). Allegedly they are struck into shape with [439] stones. The Karajá do not make them themselves, but barter for them with the Tapirapé.